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### The Whittier Centenary.

The hundredth anniversary of Whittier's birth, the 17th of December, was widely observed throughout New England, and to a considerable extent in other parts of the country. But comparatively little attention was given in the exercises to his peace views.

At Amesbury, Mass., however, the poet's home for so many years, where the celebration in the Town Hall was an elaborate one, Edwin D. Mead of Boston did duly honor Whittier's service to the peace cause, in a speech of fine quality and great force. He reminded his hearers of a fact, too often forgotten, that the New England anti-slavery reformers, the poets and others, were practically all strong opponents of the barbarous and cruel system of war. Garrison, Whittier, Sumner, Channing, Horace Mann, Burritt, Parker, May, Longfellow and others, constituted a group of men to whom the horrors, injustices and demoralizations of war appealed as painfully as did the iniquity of slavery.

It is doubtless because the anti-slavery movement was so much more swift and dramatic than the peace movement was then or ever can be that Whittier's connection with it has remained so much more vivid in the memory of the nation than his service as a peace advocate. It must be confessed, also, that the passionate and sustained interest which he took in the liberation of the slaves reduced his work for the peace cause, as it did that of Garrison and Sumner, to a tithe of what it would have been had not the anti-slavery movement come at that particular period of his life. His anti-slavery poems and prose utterances are much more numerous than those devoted to peace. It could not well have been otherwise. There was hardly room in the largest soul for both causes to receive the same sustained thought and emotion.

But it must not be rashly concluded from this fact, as some have concluded, that Whittier held his anti-war views loosely and indifferently, simply from Quaker tradition. The contrary is true. The waste and horrors of the Civil War, inevitable as he saw that it was at the time, only convinced him all the more deeply that the method of the sword and the blasting cannon is essentially inhuman and unchristian, and that he himself, patient and tolerant as he was toward reformers who supported war, could have nothing whatever to do with it. He withdrew, in consequence, from circulation several of his earlier poems which he felt might compromise his position on the subject of peace. Once in reply to the charge, somewhat playfully made, that after all he really upheld war as a proper means in some emergencies, he replied unequivocally that he did not; that he had written much in opposition to war, but never a line in its support.

Mr. Mead's statement, in his Amesbury address, that freedom and justice were with Whittier greater words

even than peace, we do not believe correctly represents his position. Certainly not, if that means that he would have gone to war himself, or induced others to go, for the sake of freedom and justice. War was just as impossible to him as slavery or any other kind of injustice. They were to him coördinate. The great evils of slavery and war, and all other great injustices, sprang, in his view, out of the same root, namely, selfishness, greed and the domination of brute force. He was therefore radically and unalterably and forever opposed to them all. This is Whittier's peculiar greatness, which places him above many even of the leading anti-slavery reformers; he could not admit into his moral philosophy of life and conduct that it was right, in order to destroy one great system of injustice, to descend to the employment of another just as essentially inhuman and full of injustice.

Those who wish to acquaint themselves thoroughly with Whittier's opinions upon peace and war will find them in the poems "Barclay of Ury," "Anniversary Poem," "The Peace Convention at Brussels" "Disarmament," "A Christmas Carmen," and in various passages in his prose works. In the "Anniversary Poem," read before the alumni of the Friends School at Providence, in 1863, while the Civil War was raging, occur these characteristic stanzas:

"This day the fearful reckoning comes  
To each and all;  
We hear amidst our peaceful homes  
The summons of the conscript drums,  
The bugle's call.

"Our path is plain; the war-net draws  
Round us in vain,  
While, faithful to the Higher Cause,  
We keep our fealty to the laws  
Through patient pain.

"The levelled gun, the battle brand  
We may not take;  
But, calmly loyal, we can stand  
And suffer with our suffering land  
For conscience' sake."

The following noble passage from one of his prose essays, "The Training," quoted by Mr. Mead at the Amesbury celebration, gives Whittier's conception of what true heroism is not, as well as what it is, a heroism which he did not refuse to see even when it manifested itself in a way that his judgment could not approve:

"Your Waterloo and battles of the Nile and Baltic, what are they, in sober fact, but gladiatorial murder games on a great scale,—human imitations of bull-fights, at which Satan sits as grand alguazil of ceremonies? It is only when a great thought incarnates itself in action, desperately striving to find utterance even in saber clash and gun fire, or when Truth and Freedom, in their mistaken zeal and distrustful of their own powers, put on battle harness, that I can feel any sympathy with merely physical daring. The bulldog

ferocity of a half-intoxicated Anglo-Saxon, pushing his blind way against the converging cannon fire from the shattered walls of Cindad Rodrigo, commends itself neither to my reason nor to my fancy. The brawny butcher-work of men whose wits, like those of Ajax, lie in their sinews, is no realization of my ideal of true courage. My admiration of heroic achievement has found new and better objects. I have learned to appreciate what Milton calls the martyr's "unresistible might of meekness,"—the calm, uncomplaining endurance of those who can bear up against persecution uncheered by sympathy or applause, and, with a full and keen appreciation of the value of all which they are called to sacrifice, confront danger and death in unselfish devotion to duty. Fox, preaching through his prison gates or rebuking Oliver Cromwell in the midst of his soldier court; Henry Vane beneath the axe of the headsman; Mary Dyer on the scaffold at Boston; Luther closing his speech at Worms with the sublime emphasis of his "Here stand I; I cannot otherwise; God help me"; William Penn defending the rights of Englishmen from the baledock of the Fleet Prison; Clarkson climbing the decks of Liverpool slave-ships; Howard penetrating to infected dungeons; meek Sisters of Charity breathing contagion in thronged hospitals,—all these, and such as these, now help me to form the loftier ideal of Christian heroism."

That is the ideal of courage which the world poorly appreciates, even to-day, and never will appreciate truly until it comes to accept Whittier's conception of the everlasting value and the all-conquering power of moral forces, if faithfully applied and patiently trusted.

### The Nobel Peace Prize of 1907.

The awarding of the Nobel Peace Prize on the 10th of December, the anniversary of the birth of the founder of the Prize, has now come to be looked upon in peace circles as one of the most interesting and significant events of the year. The Nobel committee of the Norwegian Parliament, which uses one-fourth of the income of the Peace Prize Fund for administration purposes, has an admirable headquarters in a building of its own at No. 19 Drammensvei, Christiania. In this building—a fine, modern stone structure—the committee has collected what is probably already one of the best libraries of peace and international law books in existence.

Mr. C. Lange, the secretary of the committee, is a gentleman of large ability and fine culture, who speaks both English and French, and is a man thoroughly abreast of the peace movement and the most advanced ideals of peace workers. He is in charge of this building and of the general work of the Nobel Institute, under which name the committee is organized.

The other four prizes founded by Mr. Nobel are in charge of a committee of the Swedish Parliament, only the Peace Prize being in the hands of the Norwegian Parliament. These four prizes, also, as well as the Peace

Prize, have very large value in the promotion of a general feeling of international sympathy and solidarity. For all the departments of learning to which these prizes are devoted—physics, chemistry, medicine and literature—are truly international. Learning has no national boundaries. The prize for the best work in physics this year was awarded to Prof. Albert Michelson of the University of Chicago; that for medicine to Dr. Lavaren of Paris; that for chemistry to Professor Buchner of the University of Berlin; and that for literature to Rudyard Kipling. These prizes, therefore, went this year to four different countries.

The recipients of the Peace Prize, beginning with the first award in 1901, have been Frederic Passy of France and Henri Dunant of Switzerland, between whom was divided the first prize; M. Elie Ducommun, secretary of the International Peace Bureau, and Dr. A. Gobat, secretary of the Interparliamentary Bureau, the second year; the Institute of International Law the third year; William Randal Cremer, M. P., the founder of the Interparliamentary Union, the fourth year; Baroness von Suttner the fifth year; President Roosevelt in 1906; and in 1907 E. T. Moneta of Italy and Prof. Louis Renault of France.

Ernesto Teodoro Moneta, one of the recipients of the prize this last December, is one of the best known, most eminent and highly honored of the peace workers. For more than thirty years he has devoted himself with the utmost energy and zeal to the promotion of the peace movement in Italy. His interest and activity date from the time when the late Hodgson Pratt of England first visited the Continent and secured the creation of peace organizations in several continental countries. Since that time Mr. Moneta has been the leading spirit in the movement in Italy; the Lombard Peace Union, of which he is the founder and has always been the president, being the strongest peace society in Italy and one of the best in Europe. The office of the society is at No. 21 Portici Settecentrionali, Milan, just under the eaves of the great Cathedral of Milan, on the most frequented public square in the great city. From that centre, with indefatigable devotion and energy, Mr. Moneta has carried on the propaganda of the Lombard Union.

Our readers are already familiar with the story of the Milan Peace Congress of 1906, which Mr. Moneta organized and carried through with so much ability to conspicuous success. The Peace Exhibit, which Mr. Moneta organized for the Milan Exposition, which was going on at the time of the Congress, was on the whole the most successful peace exhibit which has ever been made. It was held in an elegant structure, erected especially for the exhibit, near one of the prominent entrances of the Exposition grounds.

Mr. Moneta has succeeded, of course with the assistance